

Christian Reflector.

Fear God and give glory to Him. All Scripture is profitable. God hath made of one blood all nations of men.

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Religious.

From the S. S. Treasury.

What makes the Difference?

You have doubtless observed, when travelling
in the country, as you passed from village to vil-
lage, a striking difference in the appearance of
farms and fields lying along side by side. You
see, for instance, one man's ground well tilled,
his fields securely fenced and waving with the
rich ripening harvest. Approach his dwelling—
every thing is in order, his house finished and
painted, his barn well covered and ready to re-
ceive the abundant fruits of the coming harvest.
You pass a little further, and you begin to ob-
serve a difference in the aspect of things. You
see here and there a breach in the fence, through
which perhaps the cattle or other animals have
entered and are making free with corn, grass,
and whatever else may be growing there. The
fields bear the aspect of a cold and backward
winter, and indications of a feeble, sickly crop.
Except it be of weeds and briars, which appear
abundant. As you approach the house, every
thing looks disconsolate, and wears the aspect of
decay. The barn, which seems to have been
for years the sport of wind and storm, is but a
shattered wreck; the house has here and there a
speck of paint upon it, indicating the sad flight
of "better days"; the windows, too, are strag-
gly variegated with here and there a square or two
of shattered glass, old coats, socks, hats and
caps. About the yard you see a broken sled, a
cart with one wheel gone, a few scattered sticks
of wood—and there a group of ragged, dirty
children. You are led to inquire, what makes
this wide difference in the condition and pros-
pect of these two men? Their land lays side
by side, and the one possesses no perceptible
advantage over the other—the sun and
showers of heaven descend alike on each. Then
why, returns the question, why this striking dif-
ference? The answer is plain, and must at
once recur to every observer. One we conclude
is a sluggard, both idle and intemperate, for one
generally the handmaid of the other: while the
other is temperate, industrious and enterprising.
One is negligent and unfaithful,—neglecting
to plow in spring, to sow in seed time, and
therefore fails to reap in time of harvest; and
the other is faithful in all things, laboring to perform
every duty in its appropriate time and season,
and therefore he obtains his ample reward.

Now may we not see a striking similarity be-
tween this picture and the state of the Sabbath
school teacher? Let any one go into a Sabbath
school and cast his eye around, and he will dis-
cover just this difference in the moral aspect of
different classes. He will see classes sitting
side by side, composed of scholars of the same
age and apparent intellects, containing parts
of the same family perhaps, all equally susceptible
of divine truth. Yet he observes a marked dif-
ference in the appearance of these classes. The
scholars of one are all in their seats, with every
eye fixed on their teachers, as he attempts to ex-
plain the lesson, and with fearful eye and anxious
heart endeavoring to point them to the "Lamb
of God who taketh away the sins of the world."

In another class you see the scholars restless,
noisy and inattentive, while the teacher is very
quietly asking questions from the question book,
without note or comment by way of explanation.
Another class has no teacher to instruct; he has
been called to close it was not "convenient" for
him to be present earlier. The scholars of another
class are left to their own way towards the
close of the school, the teacher wishing to wait
on, or be waited upon, by some one to church;
and other classes have no teacher during any
part of the exercises of the school. If the at-
tendance be taken, as is the custom in many
schools, you hear something like the following:
—One class present, "8 present, none ab-
sent," another, "3 present, 5 absent," another,
"I present, 4 absent" and so on. And now
you begin to inquire, what makes this difference?
—Why this punctuality, regularity and marked
attention in one class, and the inattention and
want of punctuality in another? Is the differ-
ence in the scholars or the teachers? The an-
swer is plain.

Here is one teacher who is faithful; he has
come on his class prepared to instruct; he has
prayed much and often during the week for a
blessing on his efforts, and he has come with a
heart burning with love to Christ and for undy-
ing souls. He feels the importance of his work,
—he loves it,—he loves the souls of his scholars,
and they know it; they see it in his very look,
in the tones of his voice, and in his affectionate,
though faithful appeals to the heart and con-
science. While the others, I need not say,
have come unprepared in heart and mind; they
perhaps have hardly thought of their class since
the last Sabbath, much less prayed for them;
and the lesson very likely had not been exam-
ined, or the subject of it even known, till informed
by some scholar or neighboring teacher! Can
any one for a moment doubt as to the result of
these teachers' labors? And is it strange, that
while one has a punctual, attentive class, and
another another is hopelessly converted to God,
and profess their attachment to His cause by
uniting with the church of Christ, others are
compelled to witness the opposite of this?—
Their language is like the following:—"I find
it very difficult to interest my class, they are so
inattentive and light; I, at times, feel almost
discouraged; still, I trust, some good will result;
and although I do not see any of them converts
now, or any immediate fruit of my labors, yet

the seed is sown, and will sometime take root
and spring up and bear fruit unto eternal life."
Another says, "I think I may as well give up;
most of my class have left the school, and the
remainder are quite irregular in their attendance;
besides it is not very convenient for me to at-
tend!" Under such circumstances, we repeat,
is the difference in results of Sabbath school
teachers to be wondered at? Is there, can there
be any mystery in the case? Let every Sabbath
school teacher examine himself, and answer to
his own conscience in the sight of God.

When success does not follow Sabbath school
instruction, it will generally be found, we be-
lieve, that there is some defect in the teacher.—
Often are those lines of the sainted Watts,

"Though seed lie buried long in dust,
It shall deceive their home.
The precious grain can ne'er be lost,
For grace insures the crop—"

perverted, sadly perverted. How often is such
language found in the mouths of Sabbath
school teachers, as a mere palliative for their neg-
lect.

When, we ask, is this seed to take root? How
long is it to lie buried in the dust? till the spirit
is fled, and the body committed to the grave?—
It is undoubtedly a fact,—and a very encourag-
ing one too, to the faithful teacher, that although
instruction given in the Sabbath school do not
result in the immediate conversion of the soul, the
impression made on the mind and heart is not,
for years, and in some cases never entirely
eradicated, so that in after life, it may even prove
by the Spirit of God, the means of conversion.
But before we rest satisfied with seeing no fruit
from our labors, we ought to satisfy ourselves
that we have done, and are now doing, all that
we can, for the salvation of the souls committed
to our care. We ought to know what kind of
seed we are sowing, and how the soil is pre-
pared where we are casting it. O! how often,
may we not fear, it is cast upon the flinty rock
or on the unbroken soil where no prayer has
been offered and no tear shed. Let it be re-
membered that the few years which children
and youth spend in the Sabbath school, are ac-
knowledged to be the choicest, the most favored
for religious instruction; the best adapted to in-
fluence the mind and win the soul to Christ, by
far, of any in life. Impressions, favorable or un-
favorable, are being made on the mind which
time cannot efface! How solemn and import-
ant, then, the duty of every Sabbath school
teacher! How fearful the responsibility of that
teacher who is unfaithful to his high trust!

What would you think of the broker, who, in a
time of general decline in stocks, should in-
stead of improving the present opportunity of sell-
ing; when he knows that they are every hour
depreciating in value, and the chances of selling
at all, are every moment becoming more and more
doubtful? Would he be "guilty, or not guilty?"
What would you think of the watchman,
who, discovering at midnight the flames kind-
ling on some dwelling, should pass leisurely
along, neglect to "spring his rattle," or use his
lungs to raise an alarm, saying, "no need of dis-
turb the quiet of the inhabitants at present,—
"time enough yet." Perhaps some one with-
in will by and awake, and put out the kind-
ling flames; while at the same time he knows
that the lives and property of the inhabitants are
every moment becoming more and more perilous?

What would you think of the man, who stand-
ing at the place where two ways met, and seeing
a traveler take a wrong course, should on the
ground that he might meet some one who would
inform him of his error, allow him to pass on,
rather than put himself to any inconvenience,
knowing that he must retrace every
step in the course he is pursuing?

What would you think of that mother, who,
conscious that a malignant disease is preying
upon her little one, and every hour's delay may
endanger the child's life, shall still, in order to
save trouble and expense, neglect to send for a
physician, or to use any special means to restore
health to the child?

And what must be the thought of that Sabbath
school teacher who has six or eight immortal
souls committed to his charge, each of them
worth more than worlds, and every day and
while out of Christ, are not only exposed to death
—eternal death—but are every moment becom-
ing more and more hardened in sin, less likely
to be saved, wandering further and further from
God: the disease of sin becoming more and
more deeply rooted, and harder to be overcome;
and yet he is apparently indifferent! He neg-
lects to do all in his power to save these souls!
Must he not be branded as an unfaithful steward?

Their days surely are declining, the golden
opportunity to exchange earthly dress for the
"pearl of great price," is passing by, and may
never return, and we should promptly perform
our duty in the case, that we be not charged
with neglect. The flame of fire is kindling in
the soul, and the danger of loss and ruin is every
moment increasing; and shall not we, like faith-
ful watchmen, sound an alarm in their ears.—
Yes, "cry aloud, and spare not," warning
them of their danger, rather than consult our
ease or convenience in the matter, presuming on
future opportunity. They have "all gone out
of the way," and are now pursuing the wrong
path, the path of evil, and knowing this, shall
we not tell them of their error, and like a faith-
ful friend, direct them in the right way, the way
of holiness, the "straight and narrow path,"
which leads to joys on high? "Sin, like a ven-
omous disease, infects their vital blood," and is
fast spreading through every vein, and shall not
we, like the kind and tender parent, endeavor to
provide a remedy, pointing them to the "balm
that is in Gilead," and the physician there?—
O, that Sabbath school teachers would consid-
er the solemn weight of responsibility resting up-
on them; that they would remember that they
are taking these young minds in the spring-time
of life; the best of all their days, and if unfaith-
ful, are floating them past the point most favor-
able for saving the soul; and in consequence of
this unfaithfulness, these precious, never-dying
souls may be lost, eternally lost! Every Sab-
bath school teacher, therefore, should consider
the responsibility he assumes when he takes a
class; "he should count the cost," and if he

cannot make up his mind to be a whole soul
teacher, willing to make sacrifice of time, ease,
and comfort, if need be, ready to attend to the
general duties of a Sabbath school teacher, such
as being regular and punctual at school; visiting
the parents of scholars; attending teachers'
meetings, &c., he had better never engage as a
teacher; and if he has already a class, and has
become "weary in well-doing," finding the la-
bor a drudgery rather than a source of satisfac-
tion and comfort, he had better resign his charge
at once, as he may prevent a more faithful than
he from occupying the station; he may be stand-
ing in the way of the salvation of their souls.
Let every Sabbath school teacher remember,
that he must meet his scholars at the bar of God,
and then ask himself, "have I done what I could?
Can I meet them there with a clear conscience,
and with my garments clear of their blood? Or
must I be pointed at as an unfaithful teacher?"
Say, fellow teacher, how stands the case with
you? Let conscience answer, and listen thou to
her voice.

Who is to blame?

In a time of religious declension in a church
there is some consciousness of wrong among the
disciples. Nothing but the very midnight of
moral death can prevent this. But the painful
pressure is prevented in individual cases, by the
very common conclusion that the chief burden
of the guilt belongs somewhere else. Religion is
low—Christian privileges thinly attended—no
conversions for long periods—the church dimini-
shing in numbers—sin triumphant on every
side,—and multitudes crowding the way to death.
Heavy responsibility rests somewhere.

It is a convenient thing to lay it upon the pas-
tor. Many do this with very little hesitation.—
If the pastor was only an able man—a re-
vival man, or a great preacher; or if he would a-
dopt this measure, or pursue that course, then
Jacob would arise. The pastor is known to be
good at bearing burdens, and he may as well
have this laid upon him, especially as it comforts
somebody to place it there.

It is sometimes convenient also to blame the
officers of the church for the low state of Zion.
If they were only more experienced men, or young-
er men, or more intelligent men, or more devo-
ted men, or men in some wise different from what
they now are, religion would flourish. There is
something about them that makes them pecu-
liar, which certain disciples find it comfortable
to place upon their shoulders.

It is convenient to have some matter of vari-
ance among brethren, no matter how small, to
make a pack-horse for the guilt arising from the
present state of things. Some are forever laying
all the blame of Zion's depression, to such facts
when known to exist. There seems to them no
other probable cause. They are assured were
this difference healed and that alienation brought
to an end, the only barrier to Zion's prosperi-
ty would be removed.

It is very comfortable to be able to discern
the causes of Zion's low estate elsewhere than
in ourselves. To lay sins at one's own door,
when a little survey of those around us will
show plausible reasons for placing the burden on
them, is not common to human nature in its
present state. To be free from all blame respect-
ing the low condition of religion, and to be
able confidently to proclaim where all the res-
ponsibility lies, is a matter of no small satisfac-
tion.

But it is this very habit of omitting all survey
of our own character, and casting all the burden
of guilt on others, that is one of the principal
causes of the low state of religion. This screen-
ing one's own soul from all responsibility, by en-
couraging the comforting conclusion that little or
no blame rests on himself, but all rests elsewhere
sustains a state of mind utterly delusive in itself,
an eminently dangerous to the cause of true pi-
ety. Such a soul would not approach God with
true humility and brokenness of heart for the
effusions of his Spirit. It tempts can hardly be
other than this; "I thank the Lord, that I am
not as other men." Personal repentance—grief
over the state of this person's own heart is out
of the question in the nature of the case. He who
has laid the burden of Zion's depression on others,
can have little to do with confession and broken-
ness of heart. And most feeble will his a-
gency be in promoting the revival of true religion.

Who is to blame? Let the individual who is
conscious of religious declension around him,
know first of all at the door of his own heart.—
Let him summon up and review his own religious
career, as month after month has developed it.—
What kind of intercourse has he been maintain-
ing with God? What kind of influence has he
been exerting around him upon his fellow men?
Let him not inquire what others have done or
omitted. But if there may have been great wrong
elsewhere.—Has there not been also in his own
heart? His chief concern is with himself. He is
responsible for no other man's sins. He is
best prepared to set about correcting the evils
around him who has done the work of correction
most thoroughly in his own heart.—Recorder.

Excellency of the love of Christ.

What theme can be so deeply interesting to a
lost world, as the love of Christ?—That love
which is everlasting, which glowed in the coun-
sels of eternity, and which was so wonderfully
exhibited in his life, sufferings and death. To
have a clear discovery and settled conviction of
this love—to know the love of Christ which
passeth knowledge must be a source of the
greatest enjoyment.

endless time can serve to fathom a bottomless
depth. Such, O Savior, is the abyss of thy love
to miserable man. Alas! what do we poor
wretches do of the earth go about to measure
it, by the spans and inches of our shallow
thoughts?

This love is as free, as it is great. There is
no equality or proportion between Him who
loves and those who are loved. In the language
of the same writer, "for lo, thou who art the
eternal and absolute being, God blessed forever,
lovedst me, that had no being at all; thou lovedst
me both when I was not and could never have
been but by thee. It was from thy love that I
had any being, more than, that when thou
hast given me a being, thou shouldst follow
me with succeeding mercies. Who but thou,
who art infinite in goodness, would love that
which is not? O God, was there ever love so
free, so gracious, as this of thine? Who can be
capable to love us, but men, or angels? Men
love us because they see something in us, which
they think amiable: angels love us, because thou
lovest us; but why dost thou, O blessed Lord,
love us, but because thou wouldst?—There can
be no cause but thy will, which is the cause of
all things. Even so, Lord, since this love did
rise only from thee, let the praise and glory of
it rest only in thee? Such is the love of Christ
to man, and yet for such love how ungrateful;
yea, how is it despised and rejected!

N. H. Baptist Register.

The "Church and State" Party.

Since our last remarks on the Roman Catho-
lic controversy, a new movement has been made
by the bishop, priests and people of that sect
in this city. If our friends in the country
have for a moment supposed that this was a local
question, confined to the city, and not concern-
ing them immediately, they have now to hear
that the subject is brought home to the
"business and bosom" of every man in the
community.

On Tuesday evening of last week a large
meeting of the Roman Catholic party was held
in Washington Hall, which was addressed by
Rev. Dr. Powers and Bishop Hughes, and res-
olutions adopted to carry their demand directly
before the Legislature of the State of New
York! To that pass, it has already come.
They who have flattered themselves that the
war was over, and that the defeated enemy
would not rally, have now to learn that they are
in the field again, as bold in their plans, as an-
bitious in their designs, as energetic in their op-
erations, and as determined in the pursuit, as if
they were flushed with past victories and con-
fident of more. Whether they now succeed or
not, depends, under God, on the activity or su-
periority of the Protestant Republicans of the
State. We attended their meeting, and a sketch
of it will be the best exposition of the principles
and aims of the enemy with which we have to
contend.

Rev. Dr. Powers was the first speaker. He
read a brief paragraph from one of the daily
papers in which the Romanists were spoken of in
contrast with other citizens, and then said of
it contained as many lies as he ever saw in so
small a space. He then went on to eulogize the
Roman church, and to show that it was remark-
ably friendly to liberty; the Pope was elective,
the Bishops were independent of the Pope while
they did their duty, and the Priests were inde-
pendent of the Bishops, &c. He referred to
Dr. Spring's remark that he (Dr. S.) "would
prefer the religion of Voltaire to that of the Ro-
man Catholic." After having dwelt at some
length on this sentiment as one peculiarly horri-
ble, he told his intelligent auditory what dread-
ful things John Calvin taught—he had even
taught that God had made it necessary for men
to sin, and then punish them for sinning; and so
awful did Calvinism appear to him, that he said
he would prefer the religion of Voltaire to that
of Dr. Spring. (The Bishop was not present
when Dr. P. made this assertion, but coming in
afterwards and alluding in his speech to Dr. S.
and his remarks he said, "the minister of Christ
who would give utterance to so dark soured a
sentiment, deserved no answer." Dr. Powers
of course received the rebuke so unexpected-
ly administered by his superior, with all forbear-
ance.)

Dr. P. continued, and with uncommon hon-
esty boldly avowed that they did want the mo-
ney to rescue their children from the pollution
of sectarianism, and to give them a Catholic
education. (This unblushing avowal is softened
down in the Roman Catholic report of the
speech so as to read "to give them an educa-
tion having correspondencies with their reli-
gion." He seemed to have no disposition to
conceal the fact that the money of the people
was wanted for exclusively Roman use, and his
candor is to be commended, though the pre-
sents of Dr. P. fate of the demand.) In showing
the difference of opinion between his friends and
Protestants on the use of the Bible in common
schools, he made this assertion which deserves
to be put on record:

"The Bible does not consist in letters and
words only, but in the meaning which can only
be learned through the church."
(This sentence is wholly omitted in the Re-
port of the Roman Catholics. We thought of
the deplorable condition of the man who has the
word of God but has no church at hand to ex-
pound it; must he perish with the Bible before
him, rather than read it without the teachings
of the church.) After Dr. P. had concluded his
speech:

Bishop Hughes took the floor, and gave a brief
review of their late attempt and failure to get
possession of the people's money. He said that
he carried their cause before the Common Coun-
cil, and after he had urged their claims he was
replied to by "Dr. Bond, Dr. Spring, Dr. Bangs
and company." (At which the audience laugh-
ed immoderately and applauded his reverence
most obstreperously.) But he said instead of
meeting him on the point at issue, "they brought
an old volume of antiquated Theology," and
went to work to show what dreadful creatures
"we Papists are." (Laughter again.) And so,
said he, some eight or ten hours were consumed
in a theological discussion, and not one half
hour on the point before us. He foresaw, he
said, how it would end; he knew they would
beat him in numbers, though he beat them in
logic; and so after the Presbyterians and Meth-

odist were done, the bigotry of one and the ig-
norance of the other being exhausted, a commit-
tee of three was appointed to visit the schools,
and find out all that was good in the manage-
ment of the Public School Society. This com-
mittee brought in a report full of good things
about the public schools, but omitting a great
many bad things they found. The report did not
state that they found the children singing "very
pious hymns," and saying for "thine is the
kingdom and the power and the glory forever,"
which, he said, did not belong to the Lord's
prayer. (This he thought was dreadful. We
know that many critics regard the doxology at
the conclusion of the Lord's prayer, as an inter-
polation, but we never heard any body question
the truth of the sentiments contained, or fear
their influence on the minds of children.)

This report was brought in, he said, and adopted
unanimously, with one exception. There was
one who was willing to stand by the side of
justice and truth and the rights of conscience,
though he stood alone. (At this allusion to Al-
derman Pentz, the hall resounded with the most
boisterous applause. If the Alderman was pre-
sent, he must have been pleased with this evi-
dence of his popularity with the followers of a
foreign prince.)

But, he continued, there is an appeal to a
higher tribunal. I am not a politician, and will
leave the details of the plan to those more skill-
ed in political movements. But I would suggest
the appointment of a central committee and
committees in the several words of the city to
circulate petitions to the Legislature of the State
of New York, praying that our rights reserved
by the Common Council, may be granted by legal
enactment.

After the Bishop had prescribed the course to
be pursued, resolutions carrying out his views
were adopted. A vote of thanks was also given
to Alderman Pentz, of the Fourth Ward, for
his many, independent and honorable con-
duct in voting "for them in the Common Coun-
cil, and three groans being given for the Journal
of Commerce, the meeting adjourned to the same
place on Monday, the 23d inst. at 7 o'clock,
P. M.

The "Church and State party" is now fully
and fairly in the field. All disguise is thrown
off; Jesuitism has been at work until the
Protestant community have begun to believe
that, after all, popery is not as bad as it has been
represented, and when the "Bishop of Basile-
opolis," a supernumerary from Rome, thinks
the time has come, his forces are drawn out and
the war cry raised.

This is not idle declamation. The people of
this country may shut their eyes on the fact, but
that will not make it less true that a party has
now taken the field with the new but bold in-
scription on their banners, "the people's money
shall be ours." It is a religious party. It is led
on by a man who is sustained in his plans by
the contributions of societies in Italy and Aus-
tria that have Republicanism and defend despot-
ism with their best blood. The appeal is to be
made to the Legislature to pass laws by which
Roman Catholics may draw the people's money
for the support of exclusively sectarian schools,
and, if that is done, the Roman Catholic religion
is supported from the State treasury. If the
children may be taught Romanism with the
funds of the state, what more could they ask?
All the tools of the Pope will at once be em-
ployed to bring as many children as possible
from other and no denominations into the
schools, that the amount of money drawn may
be greater, and proselytism may be made. So
the work will go on, under the auspices of the
State; the Roman schools exclusively patron-
ized by legislative aid, and the poison of their
dogmas instilled into the minds of thousands of
youth, at the expense of the people.

The Romanists have more hopes of success
in this application to the Legislature, than they
had in coming to the Common Council. They
are sure of some support at the capital. They
rely strongly if not with reason on the sentiments
uttered by Gov. SEWARD, in his message of
1839, and if they are backed by executive re-
commendation they may well calculate on legis-
lative favor. But we rely on the well known
fact that the suspicion of Gov. Seward's par-
tiality to the Roman Catholic pretensions nearly
lost him his election; and we trust that this will
be remembered when the question is asked,
"What will the people say?" It was asserted
by Gov. Seward's friends before the last elec-
tion that his views had been misunderstood,
and that his message would fully explain them and
demonstrate their soundness. How well it has
been done we will not say. But we may say,
that the people of this State will never cast their
votes for any man who is in favor of giving their
money for the exclusive support of Presbyterian,
or Baptist or Roman Catholic schools, and we
are rejoiced that the Popish party have unfurled
their flag and brought the politicians of the day
to the mark. They must now take their stand,
and the people must know who is and who is
not for the "union of Church and State."

The movement of the Romanists must of
course be resisted by the necessary action on
the part of the people. Their petitions must
be met by suitable remonstrances, and we pre-
sume that the Public School Society will see
that every citizen has an opportunity of signing
his name to a firm and manly protest against
the monstrous demands, which these enemies of
free and equal institutions have made. The
Bishop in his speech, directed their petitions to
be presented to all classes without distinction of
 creed, and the remonstrance must speak so as
to be heard at the capital, that the rights of the
people may be defended and liberty of con-
science preserved.—N. Y. Observer.

The Promise to Faithful Parents.—In one
of our Theological Seminaries there are at the
present moment 114 students. Of these young
men now looking forward to the sacred ministry,
we have ascertained that 104 have been blessed
with pious mothers; of 82 both parents were pi-
ous; of only 10 out of the whole number was
neither parent a professor of religion. Not a
single case exists in which the father was pious
and the mother not. Such facts are peculiarly
encouraging to parents, and show the value of
early religious instruction, especially of maternal
instruction.—N. Y. Obs.

From the Christian Watchman.

Household Baptism.

"We do not see how our Baptist brethren can
well answer the following pithy remarks of Dr.
Wardlaw:—
"It is a remarkable fact," says the doctor, (p.
109,) "that we have no mention of any thing re-
sembling the baptisms of households or families
in the accounts of the propagation of the gospel
by our Baptist brethren. That the apostle bap-
tized families no believer of the Scripture history
can doubt; and we have seen that the manner
in which such baptisms are recorded, as re-
ferred to indicate no extraordinary case."
Now it surely is an extraordinary case, when
the journals and periodical essays of our mis-
sionaries in heathen countries, we meet with any
thing of the kind.

Whether, in the thirty years of the history of the
Baptist mission in India, there is to be found a
single instance of the baptism of a household.
When do we find a Baptist missionary saying
"when she was baptized, or her family," or, "I
baptized the family of Krishnao, or any other
convert?" We have the baptism of individuals,
but nothing corresponding to the apostolic bap-
tism of families. This fact is a strong corrobora-
tive proof that there is some difference between
their practice and that of the apostles. If the
practice of both were the same, there might sur-
ely be expected some little correspondence in the
facts connected with it.

Dissertation on Infant Baptism.

The above article has been copied into the
periodicals of the various Pedobaptist denomina-
tions both in England and in this country. It
appears to be a call for information—an appeal
to those who adhere to believer's baptism alone,
to exhibit whatever facts may be in their posses-
sion. We have reason to believe that our Pe-
dobaptist friends are candid in making these
statements—at least, it is the part of charity to
think so till the contrary is proved, and it will
manifestly be seen whether they will be equally
candid in admitting the correction. Dr. Ward-
law is not alone in this matter, but we may
judge by the number and character of the men
who have made similar statements, his impres-
sions on this subject are quite prevalent. A
distinguished theological professor states in his
lecture room, that household baptisms never
occur among Baptists, and of course their prac-
tice cannot agree with that of the apostles.—
Says Dr. Woods, Doctrinal Tract, No. 35, p.
26, after mentioning the household baptisms of
Lydia, the jailor, and Stephanus, "In all the
histories of those churches which reject infant
baptism, not a single case occurs in which this
phraseology is used. Hence, a great majority of
readers in every age, have actually received the
impression from these cases of household bap-
tism, that families containing little children were
baptized on the ground of their parents' faith."
Dr. Brownlee remarks: "Nothing can be more
manifest than these two facts. First, the scrip-
ture did practice family baptism. Second, The
Baptist brethren never do practice family bap-
tism? Which of them is the orthodox follower
of Christ?" [His own italicizing and pointing.]
These extracts are sufficient to show that in-
formation is needed on this subject. It is always
gratifying to a candid mind to know that what
appears true in theory, is confirmed by fact, and
we confess that if the doctrine of exclusive believer's
baptism were thus confirmed, our confidence
would be shaken. We have, therefore, undertaken
the task of collecting a few facts, which we will
give below. It may be proper to add, that we
have only given the results gathered from the
documents in our possession, which in most in-
stances contain all the particulars of names, resi-
dence, &c., which any one who desires it may
freely examine. We will commence with the
churches in our own country:—
"There are now eleven whole households of
communicants in the First Baptist Church in
New Haven, Conn.—Convert's Guide, page
116.

The pastor of the Green Street Church, Al-
bany, under date of Feb., 1840, writes, "Last
Lord's day there were baptized into the fellow-
ship of our church a number of whole families,
and one family converted among us consists of a
father, mother, six daughters, and two nieces,
who go on in way rejoicing."

Says the Pioneer, "During a revival in Mad-
ison county, Ia. the jailor of the county, and
his household, were baptized, that is immersed."
Rev. Dr. Kendrick, President of New York
Hamilton Literary and Theological Seminary,
has furnished a list of nine household baptisms,
with the names and places of each, in which
father, mother, and all the children, were baptized
into fellowship with Baptist churches; the num-
ber of children differing from four to eleven in
each family. He adds, "some eight or ten more
have been named to me, but I have not the
names, and have not added them to the list."

Rev. I. Porter, pastor of the Western Street
Baptist Church, in Lowell, informs us that there
are six families connected with his church, all
the members of which, varying from four to sev-
en, have been baptized on profession of faith.

In the Boylston Street Church in this city,
there are four baptized families.

Rev. John Peak, of this city, has furnished
us four instances of families, every member of
which had been baptized with Christ in baptism
on profession of faith. The fathers of two had
previously been Congregational ministers.

Rev. W. H. Shaler, of Brookline, has fur-
nished us four instances.

Rev. O. Ayer, of Littleton Mass., says: "I
baptized within the last year two house-
holds, i. e. two men and all their house-
holds. I baptized another man and all the mem-
bers of his household who had not been bap-
tized before."

It still may be asked, Do Baptist missionaries
ever baptize whole households? Dr. Wardlaw
says, they do not. Dr. Woods asks, "Would
any honest and pious missionary, who excludes
infants from the ordinance of baptism and know-
ing that his practice would form a precedent for
those who should follow him, allow such pas-
sages (as occur in the Acts of the Apostles in re-
ference to household baptisms) to appear in his
published journal? To us it appears perfectly
clear that

"Charity rejoiceth in the Truth."
WEDNESDAY, MARCH 3, 1841.

be suspected of failing to do all that belongs to them. Can it be possible that abolitionists sufficiently numerous in the Baptist church wanting as they are in "respectability and influence," to make their proportion of the \$70, more than one half? We do not see how it can; otherwise, if the statements above are correct though the fact, if fact it be, must be startling not to the slave holders, at least to their friends and supporters at the north, and we may add, even those who do not believe in the divine right of slavery. But we have one more fact to state in relation to this matter. We know that Baptist abolitionists do contribute.

DEAR SIR.—At the regular business meeting of this church, last evening 16th inst. the following resolutions were adopted, viz :

Resolved, That the system of slavery as it exists in this nation, and even in the church, which makes

resolved, That the system of slavery as it exists in
nation, and even in the church, which make

If you as a member of a church, or an anti-slavery society, can do—what you probably could do as an individual—you can say in concert with others you will rebuke slaveholders, or leave them to infer from your silence that you justify them.

The first two resolutions then, it appears, are regular meeting, where one hundred church members were present, passed without a dissenting vote. We are glad to have this fact known. Without some doubtful reader might have supposed the decision was forced through by a bare majority, one hundred, promiscuously assembled, were unimous, it may reasonably be inferred that those

ORDINATION at HARTFORD.—The second Baptist Church having invited Br. EDWARD TERNEY, a young man who came from Hamilton, N. Y. Mr. Knapp, to labor with him), to become the Pastor, he was ordained on the 17th inst. An introductory Sermon by the Rev. Mr. Knapp, from 1 Co. 4: 2;—a most solemn and impressive discourse.—Ordaining prayer by the venerable Father Beaulieu of Weatherfield; Charge by Rev. G. B. Aiwell of Canton; Hand of fellowship, by J. S. Eaton of Hartford; address to the Church and congregation by Rev. Mr. Ives of Suffield; Concluding prayer by the Rev. Mr. Reed of Weatherfield; Benediction by the pastor.—The services throughout were very solemn and impressive, and I trust profitable.

For the Christian Reflector.

Respectfully yours,
IRA M. ALLEN.

Notice.
The "Ministers conference of Fitchburg and vicinity," will be held at Westminster, on Monday, March 15, at 3 o'clock, P. M.
Rev. I. C. Carpenter of Templeton, will preside.
Monday, 2w

In New York, of lung fever. Miss Lucy Good Thurston, 17, daughter of Rev. Asa Thurston, Missionary at the Sandwich Islands. She arrives on the 4th inst. accompanied by her mother and other friends, in the bark Flora, from the Pacific. On approaching the coast, being in a climate not colder than that to which she was accustomed,

of wood type, at Whitehall, N. Y. respectfully informs the printers of the United States and Canada, the

Merinos—Thibet, Alpacaes, Indiana, Llama and Or
Cloths—Mousseline de Laines—Cambletoons—Al
—Light and Dark Silks—Prints—Bad Tickings—Bl
ed and Brown Cottons—Gloves—Hosiery, &c. Tog
with a complete assortment of all other kinds of
Goods, all of which will be sold much less than
ever offered in Worcester, by

ORRIN RAWSON

Worcester, Nov. 4, 1840.

